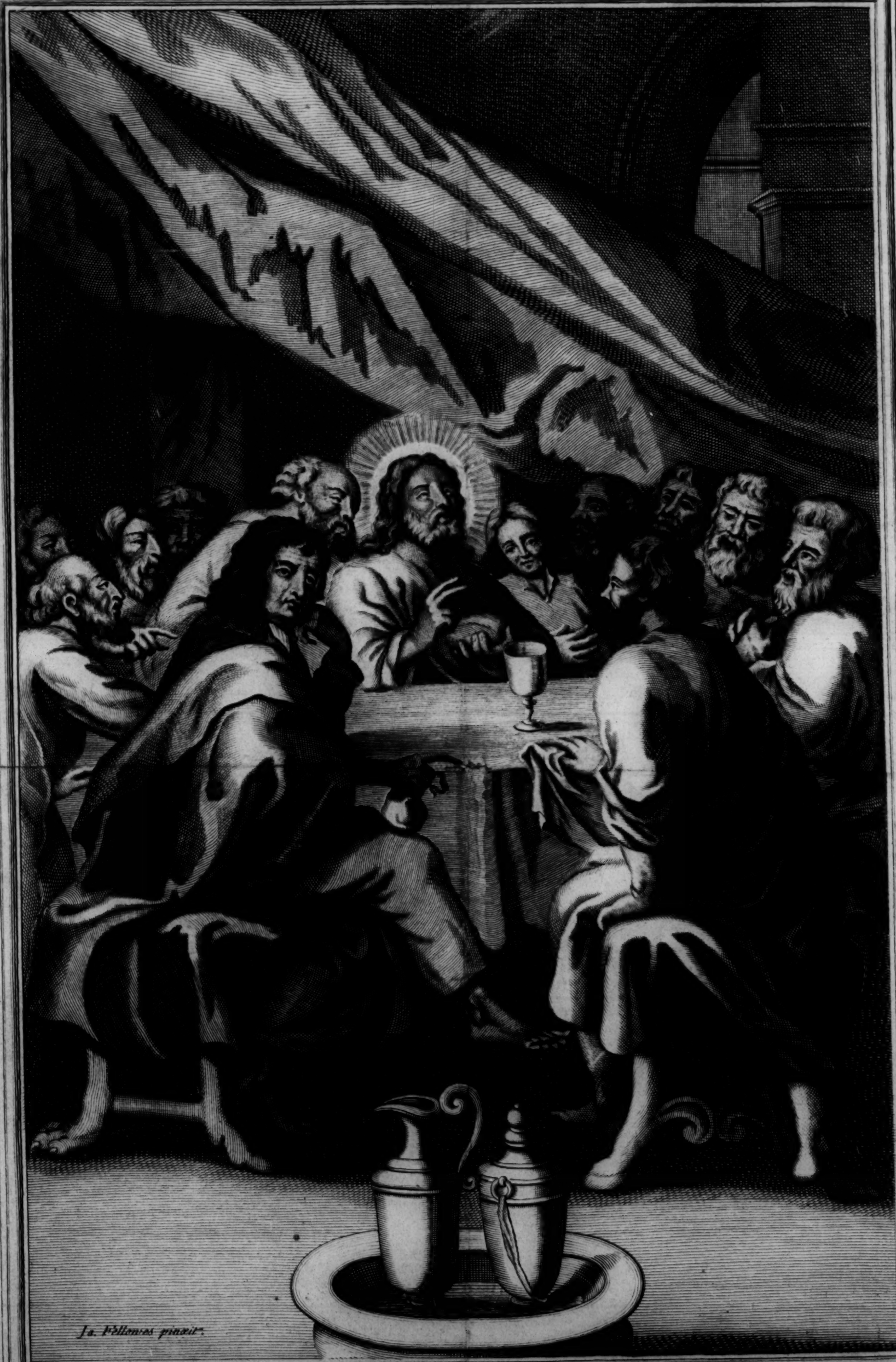


A Representation of the ALTAR-PIECE lately  
Set up in *WHITE-CHAPPEL CHURCH*.

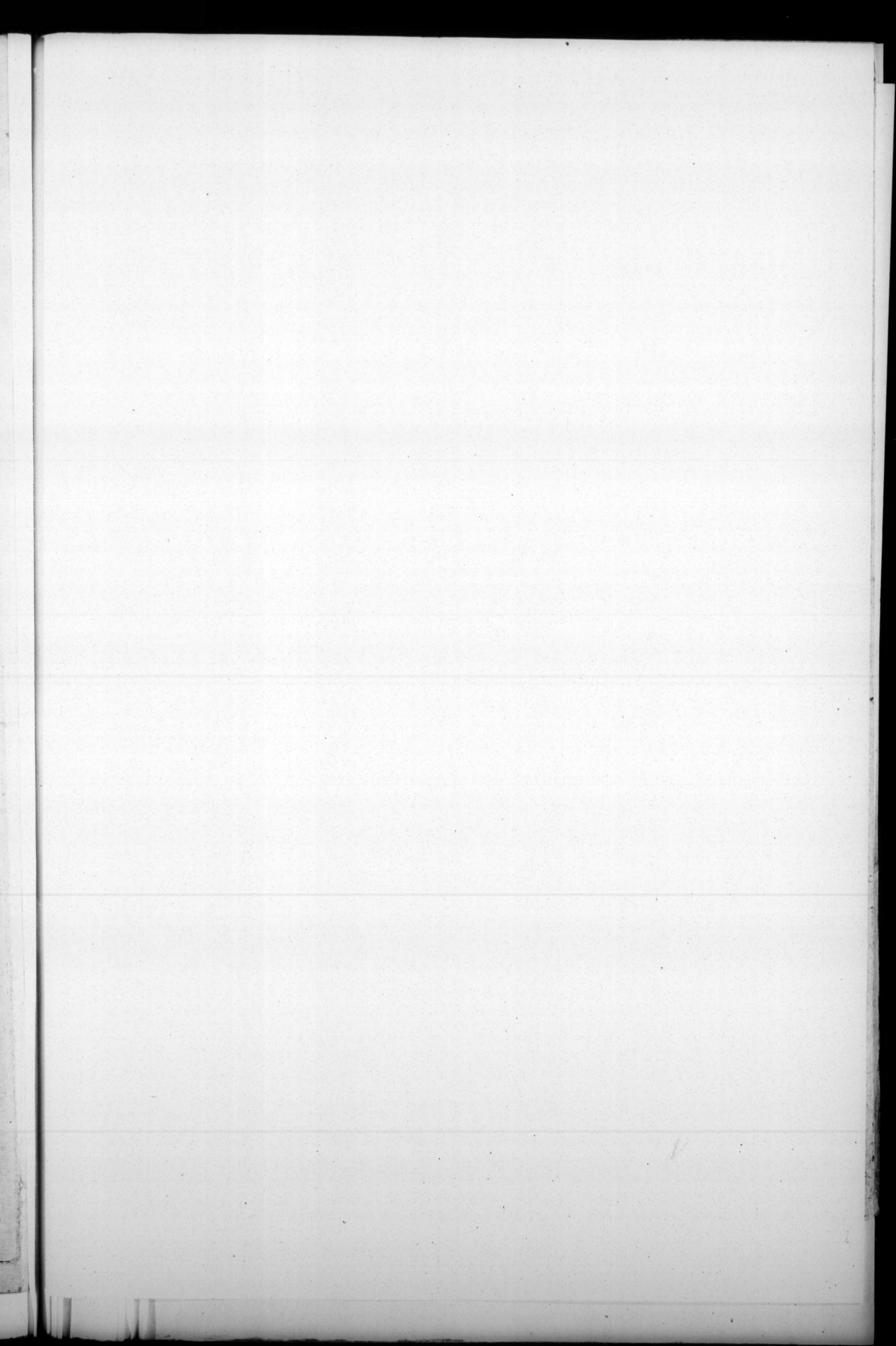


*Ja. Fellows pinxit.*

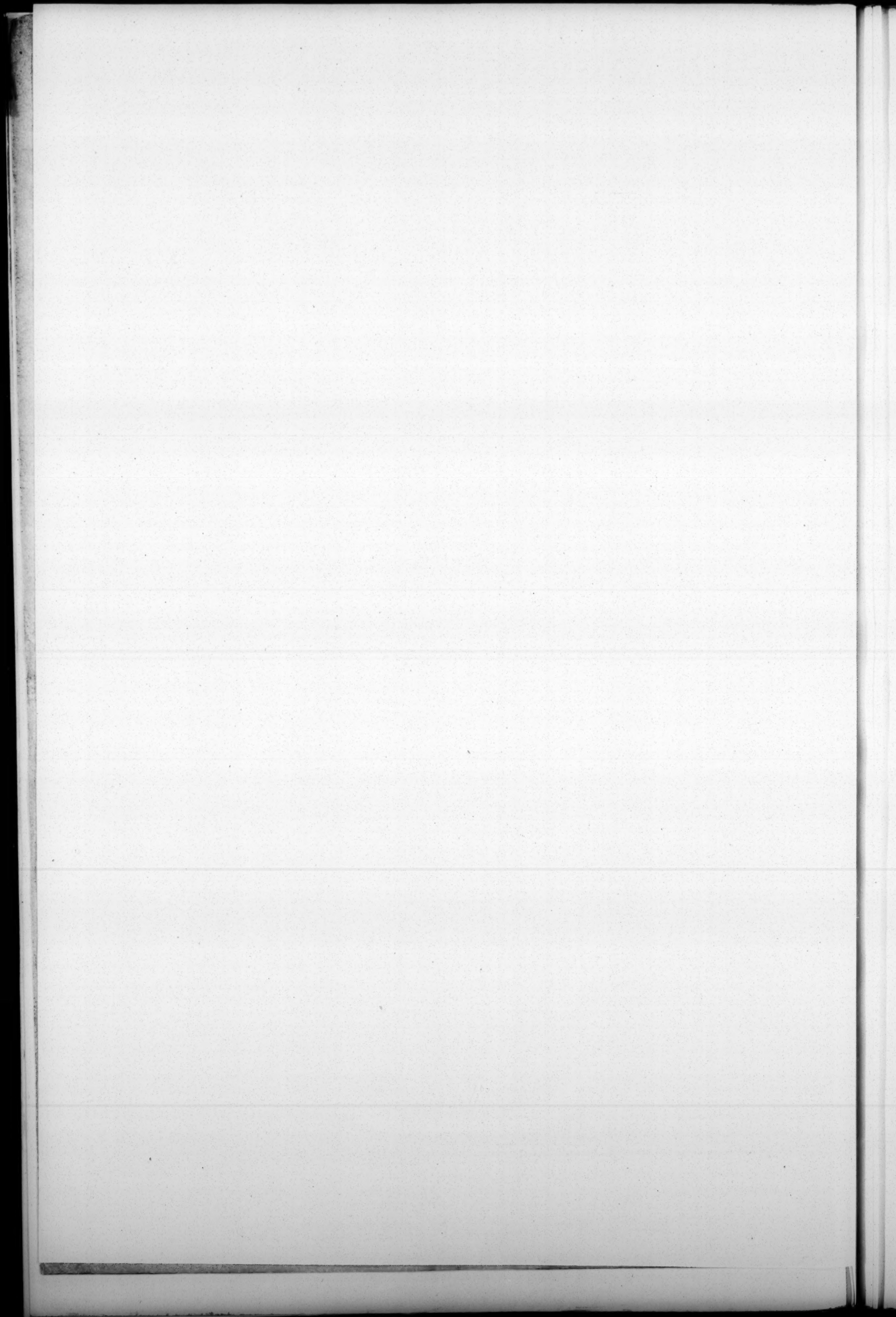
*Falleris, hâc qui te pingi sub Imagine credis;  
Non similis Judas est tibi; panituit.*

*Sold by John Morphew near Stationers Hall, W<sup>m</sup> Gardiner a Linnen Draper in White-chappel  
High Street, and the Print-Sellers of London and Westminster. Price One Shilling.*











1241  
A  
L E T T E R

TO THE

Church-Wardens

OF

W H I T E - C H A P L E ,

Occasioned by

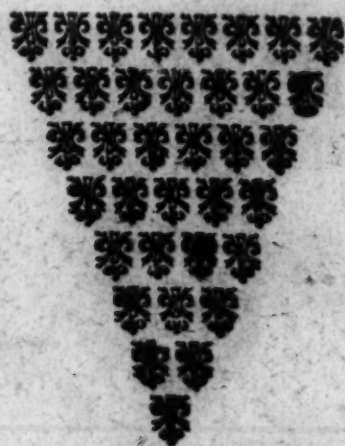
A New Altar-Piece

Set up in their Church.

WITH

General Remarks on the whole Contents.

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L O N D O N :

Printed for J. Finwood, near Cornhill, 1714.

Price Two-pence.

*N.B. The true one was printed for A. Bell  
at the Bible & Cross Key in Cornhill*



LETTER

TO THE

Church-Wardens

OF

WHITE-CHAPEL

Occasioned by

A Bill for the better

Settling in their Church

WITH

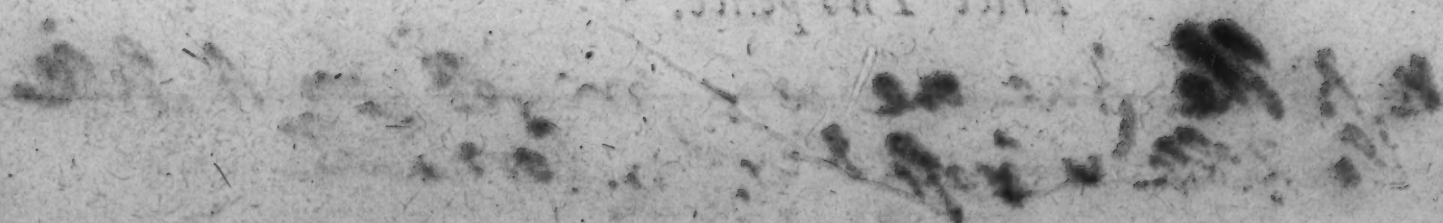
General Remarks on the whole Contents



LONDON:

Printed for A. Smith, near Cornhill, 1771

Price Two pence





( 1 )

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A  
LETTER  
TO THE  
Church-Wardens of White-Chapel.

Gentlemen,

I Have transcrib'd for you the *Advertisement* which was put into the *Daily-Courant*, on Monday, April 12, 1714. running thus :

*Now observe what follows from a Republican Pen.*

Whereas there is a New ALTAR PIECE, or PAINTING, put up in the Chancel of the Church of White-Chapel, within the Diocese of London, (belonging to the RECTOR of the said Parish) wherein the Traitor JUDAS (contrary to all Figures, Antient and Modern) is drawn, as sitting in an Elbow-Chair, in a Priest's Gown and Band, and other Appearances of a dignify'd Clergy-man of the Church of England : These are to give Notice, that if any Person or Persons will discover who was the Designer or Director of that impious Fancy, they, or either of them, shall have Ten Guineas Reward, immediately Paid upon Information and Evidence so given, in Order to prosecute any PROFANE FELLOW concern'd in it, by me,  
WILLOUGHBY WELLEY.

" If Judas is drawn in this Alter-Piece, it is not done in any Honour to that Arch-Traitor's Memory ; but in Detestation of them, whose Principles are to betray their Lord and Master into the Hands of his Enemies.

I hear, Gentlemen, that you both disclaim all manner of Concern in it, and say, the Body of the Church only is under your Care and Custody, not the Chancel ; which you own to be the Property of the Rector, and it was under his Cognizance, and, you hope, at his Charge, with some small Contributions, that the new Picture was set up over the Altar : And if there be any Offence in it, he must answer for it. I have reason to believe the Apology you make for your selves, and will not at present trouble you with my Advice how far ye are bound to rectify a gross Abuse, tho' not guilty of it, and indeed the rather when ye are not guilty of it.

*I cannot perceive any Guilt at all in putting up any Picture in a Church, whose Story and Design is really Canonical.*

It is perhaps the Interest of your Door-keepers to have your Church made a Theatre, or such like Place of crowding to see a Sight : But you that are Guardians of that Holy Ground should consult a little the Decency and Order, the Respect and Reverence due to it. I hope it is in your Power, Gentlemen, not to suffer the Picture to be defaced, or so much as covered, till Thousands of People come and believe their own Eyes, and till an universal Horror calls for the Removal or Amendment of it.

*So such Villains do yet get the upper hand again, who converted Churches in Forty One, into Stables, we do not fear their being turn'd into Theatres.*

A



It is said, a Discovery will be soon made of the Doctor's Advice to the Painter. That the Original Sketch was for a Bishop under his Displeasure, and the Elbow Chair is still remaining : But the Fears of a *Scandlum Magnatum* arising before the Painter's Eyes, leave was given him to drop the Bishop and make the Dean, which he did as well as he could.

*Scandal is so incident to Willoughby Willey, that he's Scandal-Proof for himself and Hirs for ever.*

I believe the Dean despises the sorry impotent Malice, the Foolishness, and the Wickedness of such a Device offered upon the Altar, an *Abomination* to every one of any Conscience, or common Sense : I have heard he will not concern himself, if his Superiors think fit to connive at it : I don't think he has seen it, or means in the least to regard it. But for my own part, I could not forbear to go and take a View of that *Bright Ornament* of the Chancel, and was at the first Glance sufficiently satisfied of the base and ungodly Meaning of it.

*But this insignificant Scribbler's Conscience in one Scale, and his Sense in another, they'll be found to be alike, both too light.*

I have indeed been long sensible, that the Best of our Prelates and Divines have not met with the best Treatment from some of their own Brethren : But without trusting to my own Eyes, I could hardly have imagin'd there was any Truth in this new Art of Defaming and Reviling the Ministers of God upon the Altar it self. My Blood was rising, or rather curdling, when I first saw it. Lord, thought I, what a flaming Piece of Insolence is this ! What a cursed Jest for one Clergy-man to libel and ridicule another just over the Altar, or Table of the Lord, whereon that Table of the Lord, whereon that very Man is to consecrate a Blessing, and to administer the Communion of it in Peace and Charity ! Over this Place, instead of what we commonly meet with, *Thou shalt not bear false Witness against thy Neighbour* ; to set up a foolish, and really a blasphemous Picture, in the Presence of God, and in the Face of the Congregation ; to represent a Neighbour, a Brother, a Fellow Presbyter of the Church of England, to be a Traitor, to be a Monster ; this, I say, was such a Surprise, such a Shock, that, not being used to *Transubstantiation* and *Image Worship*, I could not tell how to make it possible to believe.

*'Tis good Advice, Thou shalt not bear false Witness against thy Neighbour ; but a Whig will bear false Witness against his Neighbour and King too.*

I know the Bottom of it ; that while the Dean liv'd nearer to *White-Chaple*, he was often troubled to hear of the Immorality and Profaneness of a Neighbour, he sometimes reprov'd him, and sometimes answer'd his Importunity to cover him, &c. this treasur'd up in him some Anger and Intentions of Revenge, which he shewed upon many Occasions to very little Purpose, for the D—n would take notice of them. I hear for several Years they have broke off all Acquaintance, and, I doubt, one has been the more for the Pretender, because the other has been so firm to the Protestant Succession in the Illustrious House of Hanover. This Cause has expos'd the Dean more and more to the Ill-will of some disaffected Persons, and especially since, in high time, he wrote and publish'd, *A Letter to the Lord Bishop of Carlisle, concerning one of his Predecessors, Bishop Merks, on Occasion of a new Volume for the Pretender, intituled, The Hereditary Right of the Crown of England asserted, 8°. 1713.* I think no one has answer'd it, but several have rail'd at it ; tho no one with so much Ignorance and Spite as the D—r, who, to give him his due, was no Hypocrite in this matter, but had publicly preach'd up the Do-



Doctrine of *Hereditary Right*, not as applicable to her Majesty, and upon solemn Days, especially the *Restoration-Day*, May 29. had sufficiently applied his Doctrine to the Right of the *Chevalier*, in the Apprehension at least of a great Part of his Hearers. Upon Occasion of that Letter, and *W. K.* subscribed to it; the D——r said to a Friend or two, that *K.* was a Traitor, and he would in a little time prove him to be a *Traitor*, meaning then innocently to his MASTER, not to their common Saviour

*All the World knows Bishop Merk's Speech to be a very loyal one.*

But it seems upon a late Affectation of getting a splendid *Altar Piece* to oppose to a new Organ, (upon which too long a Story ye know depends) he would have a Representation of *CHRIST*, and his Twelve Disciples eating the Passover, and the last Supper. Wherein the whole Portraiture is different from all other *Designings* of that Kind, and infinitely short of that of *Verio* at *Windsor*. Our Blessed Saviour himself has not that Aspect of Benignity and Glory that a masterly Hand would have given to him: And what I am horribly ashamed to tell you, one of your Sextons, or other under Officer, did, on *Tuesday*, April 13. tell a Gentleman, Mr. B. and earnestly perswade him, that it was like D——r S——.

*Every one knows Sacheverel to be an honest Man then any of his Enemies.*

St. *John*, the Beloved Disciple, is But a mere Boy. St. *Peter* has the best Coluor bestowed upon him, and seems to have somewhat of the Air of the Head of the Church. And in the other Figures there is by no means that Unity and Beauty that would have shin'd, if the Workman had been a Painter. He has made the Bread in our Saviour's Hand to be like a French Roll, and the Cup somewhat new fashion'd; and *Moses* and *Aaron* overlooking, and other strange things that might happen by ill Luck. But. Here O ye Heavens! the chief Design of this holy Farce was to make *JUDAS* the Principle Actor in it. Lo *JUDAS* takes the Chair, the Elbow Chair and the singular Ornaments of an Ecclesiastical Habit! in truth, the whose Wit was to lie in this one Person: And so forsooth *JUDAS* the Traitor is Drawn a Reformade, without red Hair, or Eastern Habit, or usual Posture; but is drawn like what? even like a Prelate, or an Episcopal Divine at least: He is drawn in State, sitting in a graceful Elbow Chair, dress'd in a black Garment between a Crown and a Cloak, with a black Scarf, and a white Band, and a short Wig, and a Mark in his Forehead between a Lock and a Patch; and under it, in Effect, is written, *The Dean the Traytor*.

*There's so much Scurrility in this Pamphlet, that to pay the foul-mouth Fellow in his own kind, is to say, He's a Dissenter.*

Multitudes of People come daily to admire the Meaning of the Sight: And under our unhappy Divisions, it might have been expected, that one Side at least would have been pleas'd with the Wittiness of this Fancy. But as far as I can possibly learn, both Sides detest and abhor the SPECTACLE, and the Authors of it; and those most, who are the truest Friends of the Church and Clergy. For it does not seem Rude and Indecent, but considering the Place and Persons, it seems Atheistical or Diabolical. Most People hold up their Hands and Eyes in the utmost Indignation and Abhorrence of such a way of profaning the Church and Communion Table: and if ever poor Soul smil'd at it, it was when the Parson was seen bowing towards *JUDAS*. The best Christians turn their Heads aside and look upwards, as if they expected the Fall of some Judgment upon a Place so horribly prostituted and prophan'd. For suppose (think they) that no particular Person could be meant by the D——r and his Painters, yet (say they) the Scandal is so gross, in drawing neither our Holy Master, nor one of his Eleven Disciples, in the Resemblance of a Church Divine, but only *JUDAS*, and him presiding as it were in an Episcopal Chair, &c. This (say they) good God! is such a violent Shock to any Church-man, to any Christian, that unless the odious and impious Folly be soon reform'd, the best of the Parishioners will complain to the Lord Bishop of London as Ordinary; and his Lordship, a Man of Piety



*Piety and Virtue, will not fail to consult the Honour of our Holy Religion, and to consider of the Punishment due to such an insolent Contempt of all that is Sacred, in so exposing the Clergy, and so despising the Church of God.*

*Whoever is the Author of this Paper is no Friend to our Church, therefore he need not trouble himself about any Pictures.*

*I think no Discovery is yet legally made of the Inventors or Abettors of it, For as to the poor Painter, he was but a Tool; the Person suspected, or rather sufficiently known to have laid the Plan, is said to be now ashamed to own it, and would have offer'd before a Justice of Peace (charging him with it) in his manner deny'd it. However, I must needs absolve the most begott'd Jesuit, and the most Ethusiastical Fanatick from the Suspicion of having any Hand in it. Nay, what is worse, if your D——r will fairly acknowledge under his Hand, that in all this Noise and Shovv, he meant nothing, and directed nothing; but that it was all the Blunder, or the Fortune of the PAINTER: Then Gentlemen, if no Body believe him, I am resolv'd for once to give him so much Credit, as to beg his Pardon for giving you this Account, vvhich I desire you to communicate to him, and to direct his Answer, if he please to make any, to*

*Your humble Servant,*

*St. Stephen Coleman Street,*

*April 17. 1714.*



*WILLOUGHBY WILLES*

*A Fanatick troubles himself most about the Picture.*

## POSTSCRIPT.

*I Forgot to tell you, that when I my self went to see this Rare Show, a very decent Gentlewoman came up to the Rails to observe it, and blushing, said in my hearing, it was a rascally Piece; and would have express'd her self with greater Warmth against it, but that she saw I took notice of her. Another elder Woman look'd indeed with more Chearfulness upon the Picture, said 'twas a heavenly Piece, and seem'd ready to prostrate herself before it; upon which, a Gentleman in my Company said he had seen her in Spain or Portugal, took her for a Papist, told her she came to say Pater-Noster, and pay Adoration, at which she immediately went away. I am since well inform'd, that a City Divine, once a Friend of the D——r's, came to see this Work of Ingenuity; and looking on it, pass'd this Judgment, That the D——r deserv'd to be Whip't from White Chapel to Newgate. But as we have no such Discipline at present in Church or State; so, I hope, some other Method may be found effectual for the Reformation of his Manners in the Punishment of his Irreligion and Profaneness, so black, so scandalous, as to disturb People in their Devotions, and affright them from the Table and Supper of their Lord. — Odi profanum culgus, said the honest Heathen; but what will a Christian say, or not say, of a profaner Priest.*

*"The Pater-noster is more than any of this Authors Stamp will say with Devotion.*

*Some People now say, the Chair is in dark and somewhat imperfect, rather like a Stool. No great matter! since 'tis yet a principal Seat or presiding Place whereon JUDAS sits with greater Eminence than any other Disciple. But if my own Eyes and Memory have not fail'd me there is some Alteration already made in that part of the Fancy: It was at first a more visible Chair, and even some Blew or Purple Fringe seem'd to hang down from an Elbow of it.*

*"Why ev'n I believe this learned Author is somewhat blind, because he can't tell Blew from Purple.*

**FINIS.**



